

THE
RELIGIOUS MONITOR,

OR,

Evangelical Repository.



DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
FORTH IN THE FORMULARIES OF THE WESTMINSTER
DIVINES, AND OF THE CHURCHES IN HOLLAND.



FEBRUARY, 1825.

ON INDISCRIMINATE HEARING.

A MINISTER of the gospel who warns his people against indiscriminate hearing, is ready to be listened to, at least by many, with very suspicious ears. They instantly conclude, that his warnings proceed not so much from any abhorrence of erroneous doctrine, and a regard to their spiritual interests, as from the fear that the weakness of some parts of his own system may be detected and exposed,—that his flock, or a part of it, may be scattered,—and that his worldly interest may thus be affected. These uncharitable sentiments are for the most part harboured and expressed by those who best deserve the epithet *Indiscriminate Hearers*; and therefore, though such warnings and admonitions are peculiarly addressed to them, they are least likely to derive any benefit from them. By tempting men to suspect the purity of the motives of the monitor, the devil and the wicked heart have rendered many of the best instructions and advices completely ineffectual. But are you greatly addicted to indiscriminate hearing? I would intreat you not to judge the motives of those who admonish you either from the pulpit or the press against this practice, but to hear or read with attention and candour, and to weigh in an even balance, the reasons which they urge against it; and if these are numerous and solid, if the sin and danger of this practice shall be made apparent, the line of conduct which you should adopt and pursue is perfectly manifest. I solicit your candid attention, then, to the following considerations.

1. The authority of Christ is trampled on by indiscriminate hearers.—“Beware of false prophets;—take heed what ye hear,” are precepts sanctioned by the high authority of the great God the

Saviour,—an authority before which we ought to bow with the utmost readiness and deference.

This consideration I mention first, because no argument drawn from the Bible can possess any force to sway the judgment, to influence the will, and bind the conscience, unless the authority of the great Saviour be fully recognized. If the Bible is not the word of Christ, and if he is not the mighty God, having all power in heaven and earth, the precepts of the Bible can have no more authority to bind the conscience, than the precepts of men.

There can, I think, be no doubt, that one great reason why the preaching of the gospel does not produce more salutary and permanent effects on the hearts of men, is, that they do not recognize the divine authority of Christ. I shall suppose, and, alas! this is not a mere supposition, that a considerable number of men and women come into the house of God, to hear what a man of like passions with themselves can say to them. They may sit like the people of God;—but all the attention which they pay to doctrines and precepts, to promises and threatenings, is entirely produced by the character, learning, or manner of the speaker: The divine Master, the great Saviour, is neglected, is thrown into the shade; and his own creature, his unworthy servant, is preferred. Can such hearers be seriously and lastingly impressed? Can their souls, while hearing the word, be saying within them, Lord, what wilt thou have us to do? Speak, Lord, for thy servants hear! Is it not rather likely that they will not be seriously impressed at all; or if they should, that their impressions will be like the morning cloud and the early dew?—What is the reason of all this? The authority of Christ did not bring them into that place, and they do not see it legibly engraven on every doctrine of the Bible that is laid before them.

It is equally obvious, that a disregard of the authority of Christ lies at the very foundation of indiscriminate hearing. It is this authority alone that imposes on us all our obligations, to try to distinguish between true and false doctrines, and to cleave to the truth both in principle and practice. Let none, then display their ignorance, and their disregard of Christ, by saying, We must be very careful now what we hear, receive, and believe, because the minister has told us so. Is it he only that tells you so? Does not HE who is the appointed Saviour, the King of kings, and Lord of lords, tell you the same? It is HE who says, “Cease to hear the instruction that causeth to err from the words of knowledge.” But indiscriminate hearers disregard or overlook this important and obvious truth altogether. They not only embrace, but they seek opportunities of hearing every kind of doctrine. It may be completely absurd. It may contain the denial of the divinity and atonement of Christ,—of some of the essential perfections of the divine nature,—of the certainty, or at least the duration, of future punishment. But they think they are doing no wrong, breaking no precept, and doing no injury to themselves or others. In this, however, they are grossly mistaken. That they are at perfect

liberty to hear whatever they please, so far as man has any right to interfere or forbid, is readily granted. But there is One greater than man, whose authority they set aside and trample under their feet, while they hear with an ear equally ready and delighted, every doctrine, however absurd, unscriptural, and immoral. "This is my beloved Son, hear ye him."—It is the appointed Saviour whom you are to hear.—"My sheep hear my voice, and I know them, and they follow me. A stranger will they not follow, but will flee from him, for they know not the voice of strangers."—"And it shall come to pass, that every soul that will not hear this prophet, shall be destroyed from among the people." "See that ye refuse not him that speaketh; for if they escape not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." Those, then, who will hear the voice of strangers, must do it at their peril. Is it a small thing to disregard the voice of Christ?

2. Consider the essential difference between truth and falsehood. Suppose, that on a fine summer evening, when the streets are crowded with little children, all busily employed in their little sports, and every one speaking as fast and loud as he could, you were to fix your eyes on this interesting scene, and listen to their prattle; in this case it would be quite indifferent what you heard, whether you listened to one or to another, or to none of them at all, because all was the prattle of children. Or suppose that you were on a long journey in company with two fellow-travellers, and that each of them proposed to tell you a story, a mere fiction or romance, to beguile the tedious hour and road; it would be of little or no consequence which of them you heard first, or what you heard, provided it were innocent, and answered the end proposed. But the case would be immensely different, if, when setting out on this journey, with the proper prosecution of which were connected your present and everlasting happiness or misery, one of these persons should say, "Your road is of this nature, lies in this direction, must be pursued in this manner, and it will terminate at last in glorious rest: while the other should step forward and say, The right road is of the very opposite nature, lies in the very opposite direction, must be pursued in a manner totally different; and that if you follow his advice, you shall certainly be involved in darkness and misery. Here, certainly, you would find it absolutely necessary to pause, inquire, and examine, before you proceeded one step:—Your all was at stake.

You can be at no loss to apply this to the subject in hand. What is it that is to be heard? It is not the noisy and senseless prattle of children; it is not an amusing tale to beguile a tedious road and hour: but it is something that pretends to be the mind of God respecting your present duty, and everlasting happiness or misery. I speak not of the word of God itself, but of what men say to you from it; and every one pretends that the view which he gives of it is the true and correct one. Now as the Bible is a revelation of the mind of God respecting your best, your eternal interests,—as

it contains the truth without any mixture of error,—but as the views of its doctrines which are exhibited to indiscriminate hearers are not only varied, but diametrically opposite, it becomes an immediate and imperious duty to deliberate and distinguish, to turn away your ears from error, and to cleave to the truth. Never forget that they are essentially different. It is the certain and precious truths of God's word, and the mistaken views and pernicious errors of men of corrupt minds,—it is the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness, and the enticing words of man's wisdom, and the instruction that causeth to err from the words of knowledge,—it is the sincere milk of the word, and deadly poison,—between which you are to make a choice. What an awful alternative ! What immense interests are overlooked, yea, sported with, by those who indulge in indiscriminate hearing ! They place the truths of that God who cannot lie, and the vain imaginations of men, exactly upon a level ; and hear both, or whatever is spoken to them, with equal readiness and attention. Such persons have never seriously weighed these passages : “ Buy the truth, and sell it not.—Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls ; *but they said, We will not walk therein.*”

I know there are many in these days, who account it a matter of no moment what men's opinions are, and who allow themselves to be regulated in their choice of a minister, not by any knowledge of the principles which he holds, and the doctrines he teaches, but by the current of popular opinion, and by the powers of pleasing the fancy which he possesses. Others say, it is a matter of small importance what a man believes, if the heart and practice be good, (as if either could be good where there is no knowledge and belief of the truth as it is in Jesus,)—that the opinions of men are frequently changing, that doctrines are greatly in vogue at one time, which are either unfashionable or cried down at another, and therefore little attention is due to them.

All this proceeds on the supposition, that there is no great difference between truth and error, or that the difference is of very small importance. These persons think so, and it is this melancholy fact that makes me tremble for thousands at present, both old and young, but especially the latter. They are not aware of any difference between one doctrine and another, at least they cannot point it out. They hear error as readily as truth. As readily, did I say ? far more so. Truth is one, but error is infinitely diversified, and therefore more readily to be met with : truth is not congenial to the depraved heart, but all error is, and the more so, the more it is opposed to the word of God. But, reader, I would hope better things of you,—that you are fully persuaded that there is an essential difference between truth and error,—that it is of infinite importance for you to know whether the Saviour be a divine person or a creature—whether his atoning blood or your own righteousness, be the ground of your acceptance with God,—whether the

grace of God, or any volition or exertion on your part, begin the good work within you,—and whether the punishment of hell be only temporary, or without end—the correction of a wise and kind father, or a just punishment inflicted to vindicate the honour of the law, and of the divine Lawgiver, and designed to read, through ceaseless ages, to the innocent or redeemed part of the universe, this lesson of highest import, “O do not this abominable thing that I hate!”—Is this the case with you? Then, as you value truth,—truth intimately connected with your present and eternal welfare, be not indiscriminate hearers, give all diligence easily and clearly to distinguish truth, and those places where it is most plainly and faithfully declared, and abide by both.

3. Indiscriminate hearing is most unfriendly to the true and profitable knowledge of the truths of the Bible.

It is acknowledged by all but infidels, that the Bible contains all things necessary to be known to salvation. It is therefore the duty of all who profess to believe it, to try to acquire the knowledge of its sacred pages, and for this purpose to employ all the means with which they are furnished. Of these, hearing the gospel is one, and it has been blessed by God for bringing many thousands of our benighted race to the saving knowledge of the truth; and, certainly, when the ordinance of preaching is diligently and honestly employed to exhibit the mind of the Spirit, it is well fitted to accomplish this great end. But if on the other hand it be true, that some preach another gospel than that which Christ and the apostles preached; if the ordinance of preaching has been prostituted, as the organ of communicating the unspeakably diversified errors of men of corrupt minds, (and that it often has been so, who can deny?) then it will come to pass, that the indiscriminate hearing of all who take upon themselves the character and office of preachers of the gospel, will, and must, prove the means of perplexing, bewildering, and confounding the hearers. “If,” says Paul, “the trumpet give an uncertain sound, who shall prepare himself to the battle?” If men preach opposite and contradictory doctrines, how can the hearers know what is truth and what is error, what should be received, and what rejected? Those, indeed, “who by reason of use have their senses exercised to discern both good and evil,” are able to do both. They have the principles and leading doctrines of the gospel both in their heads and hearts, and even the confidence and great swelling words of some; and the cunning craftiness of others, are not able on the whole to deceive them; though, at the same time, I am persuaded, that indiscriminate hearing, even in their case, must have a tendency to perplex what was plain, to obscure what was clear, and to unsettle what was fixed. With regard to others who have made no such attainments, the effect must be most unhappy. What is asserted this day, is contradicted the next. What they are called upon to learn in one place, they are exhorted to unlearn in another. What one represents as most important truth, and necessary to be known and believed for salvation, another overlooks altogether, or he speaks

of it merely in the language of contempt and virulence, and represents it as a most pernicious error. Can any thing that deserves the name of knowledge be acquired in such circumstances? Some indiscriminate hearers, it is true, have no scarcity of ideas; there is no end of their talking about ministers and doctrines, truth and error; and if allowed to go on without opposition and cross examination, they appear to be persons of great attainments in knowledge. But attend closely to what they say, or ask for reasons and explanations; and, in general it will be found, that their knowledge is merely superficial; that their ideas are vague and incoherent; that their sentiments, if sifted to the bottom, or followed out to their native consequences, are not only incorrect, but sometimes utterly inconsistent both with reason and revelation; and that they can speak much about any thing, but know nothing to any good purpose. Others are quite bewildered and stupified. Weak, perhaps, in their mental faculties, and having no fixed principles, they hear the most opposite doctrines stated; but they know not what is affirmed or denied; and though, by their eagerness to hear all kinds of preachers, they seem to be ever learning, yet they are never able to come to the knowledge of the truth.

These statements are amply confirmed by observation. Look around you, or back on the days that are past, and you will find indiscriminate hearers to be what I have now described. Persons well acquainted with their Bibles, of sound judgment, of substantial and practical knowledge, and, moreover, persons who really know the peculiarities in doctrine, and church government, of different parties, and can point out, and rationally defend or condemn them,—must not be sought for among those who heap to themselves teachers, having itching ears, and are carried about with every wind of doctrine; but among those who feel it necessary to read the Bible, and other good books, and to meditate at home, as well as to hear a sermon; and who, after due deliberation, have connected themselves, not with that individual minister who has a high degree of popularity, and whose manner may be very attractive; but with that church, or Christian society, whose principles and practice are most conformable to the mind of Christ; and are conscientiously regular in hearing those, under whose ministrations Providence has placed them. Accordingly, I believe it to be matter of fact, which the experience of thousands can attest, that they have been most edified, as well in knowledge as in faith and comfort, by the stated labours of their own ministers. Their acquaintance with his manner, mode of expression, trains of thinking, with the subjects which he has been previously discussing; and at the same time, their hearing not to gratify a vain curiosity, or as critics, but to be instructed in righteousness:—all these, I say, contribute their part to produce this happy effect. Would you, then, grow in knowledge, scriptural, solid, and practical? “be no more like children, tossed to and fro, and carried about with every wind of doctrine.” Curb vain curiosity. Carefully examine where the gospel and its ordinances are most purely preached and dispensed;

attach yourselves there ; and humbly depending on the divine blessing, you shall " grow in grace, and in the knowledge of our Lord Jesus Christ." " Then shall ye know, if ye follow on to know the Lord." " Blessed is the man that heareth me : *watching daily* at my gates ; *waiting* at the posts of my doors."

4. Indiscriminate hearing has a strong tendency to scepticism, and generally terminates in it. The gospel is not a merely speculative theory, which we are to contemplate and study, to amuse our fancies, and to give exercise to our mental faculties. It contains a system of doctrines to be learned and believed. It is proposed to us to be believed.

In the faith of the gospel, two things at least are included ; a thorough conviction that the gospel is a revelation from God ; and that it contains no doctrines but such as are fully consistent with his nature and perfections, and with one another. The person who has not a full and settled conviction of both these points, does not, and cannot believe the gospel ; and if these points could not be established, it would be unreasonable to call on any person to believe it. Now, are you indiscriminate hearers ? You must every now and then hear doctrines the most opposite and contradictory, such as these ; that the Saviour is a divine person, and a mere creature ; that his vicarious death is the only ground of a sinner's acceptance in the sight of God, and that our repentance and good works alone form this ground ; that hell torments shall be endless, and that they shall last only for a few years or ages, &c. &c.—Such opposite doctrines indiscriminate hearers must often hear ; and while the Bible is made to countenance and support all these doctrines, such hearers must be strongly tempted to suspect and conclude, that the Bible is not from God ; and that instead of being a perfect rule of faith and practice, it is nothing but a system of jarring elements, a mass of inconsistencies, intended only to mislead and deceive. And, in fact, to such a conclusion, very many of this description of hearers come in the end. They first assume the plausible character of rational and free inquirers after truth, who are resolved, as they are commanded, to prove all things, in order to hold fast that which is good. They then become free-thinkers, doubting and disputing, and denying all things ; and then, in reality, though, perhaps, not avowedly, become downright infidels, not seriously weighing and believing one doctrine they hear. Perhaps your own observation will furnish you with many instances of persons of this description. Have you not known some who have first run from one minister of the same religious connection to another ; then from one denomination to another, praising and reproaching, justifying and condemning all in their turn ; till at last, wearied in the greatness of their way, they give up with ministers and ordinances altogether, and either spend the Lord's day at home in the most careless and sottish manner, or join themselves to some infidel club, and spend it in talking politics, in drinking, in blasphemy ? I speak not of all indiscriminate hearers ; but, alas ! every one who has only a little experience of the ways of men,

of professors of religion, must know that the above picture is neither imaginary nor overcharged. There are, perhaps, few corners of the populous districts of Scotland, which, at the present time, could not furnish several proofs and illustrations of what has now been advanced. And that this should be the result of indiscriminate hearing in the case of many, is not wonderful. I know nothing that is better calculated to make men infidels, than the attempt so common now-a-days, to make the Bible speak the language of every man's creed. Why, says the sceptic, believe a book which is made, by its professed friends, to support systems and doctrines as opposite as light and darkness? In itself, it must be nothing, for it just speaks or is silent, affirms or denies, according to the wishes of every fool or knave. He, therefore, is the wisest man who rejects it as a cunningly devised fable, and takes reason alone for his guide. Do you, then, tremble at such a terrible conclusion? beware of that which natively conducts to it, and which has conducted so many to it already.

5. Indiscriminate hearing is most unfriendly to practical godliness. Faith and practice are inseparably connected, as cause and effect. If the gospel be truly believed, it will instantly appear in the conduct to be the doctrine according to godliness. But if men's knowledge and faith of the Bible be merely speculative, float on the surface of the heart, and be not the same for two days together, their practice must be defective and unstable. "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Besides, indiscriminate hearers, are generally persons of a speculative turn of mind; most likely, are greatly given to vain talking, and disputing about the contradictory doctrines submitted to their consideration, are accustomed to spend much precious time in ascertaining the comparative merits of different preachers and parties; and to exercise and display some of the worst passions, hatred, envy, malice, on the one hand, and self-conceit, and low party-spirit on the other; in censuring and condemning some, and in praising others. And what becomes of serious practical godliness all this while? Alas! this is not the object which the great bulk of this class of hearers have in view, and aim to promote. They may be seen and heard for hours together, wrangling and disputing about what they call truth; defending one system, and decrying another; while the closet never witnesses their devotions, and heart-exercises; while their families are never assembled to worship the God of all their mercies; and while they give no heed to "command their children and household after them to keep the way of the Lord, to do justice and judgment."

Who are the persons who abound most in the fruits of holiness? Let observation answer the question, and without the smallest hesitation, it will say, it is not those persons, who, having itching ears, are ever hunting after new faces and voices; who are greatly given

to criticise different ministers, and their discourses ; but those, who after much conscientious inquiry, have attached themselves to that body of christians, who appear to them to have most of the Bible in their principles and practice, and who punctually attend all the ordinances of Christ in their own place of worship. The tree that is transplanted every year, will bear no fruit. The person who is frequently changing his occupation, will never be a proficient in any, nor be useful either to himself or family. In like manner, unstable souls, who run through all denominations, and allow themselves to hear all kinds of doctrines, may produce leaves and some blossoms, but will produce little fruit, or none to perfection. "Unstable as water, he shall not excel." Is a profession, then, without fruit, of no avail ? Is it not said, "Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples." Beware, then, of indiscriminate hearing, which is so unfriendly to the fruits of holiness. Remember it is the word of Christ heard and believed, that is the root or principle of holiness. "Now ye are clean, through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

6. Indiscriminate hearers set a very bad example before others. Are you parents, and have you a numerous rising family, whom you are bound to provide for, and to train up in the nurture and admonition of the Lord ? I shall take it for granted, (though this is doing too much in reference to many of your description), that you have a sincere wish, and make laudable exertions, to give your children a religious education. So far this is well. But let me ask, How can you give them any instructions and admonitions respecting the ministers and doctrines they should hear ? Can you expect, that in the gay and volatile season of youth, when curiosity operates with such force, and novelty displays a thousand attractions and charms, they will be restrained to one place of worship, or to one religious denomination, while you rove about from place to place, and from one communion to another ? No expectation can be more groundless. But you say, We never mean to lay such restraints upon our children. Let them hear and judge for themselves ; we shall find no fault, so long as they keep at a distance from such preachers and doctrines as we have never allowed ourselves to hear.—And think you that there is not almost a moral certainty, that while you are running from place to place, and consequently are not able to take your family with you, some of your children will very soon learn to prefer home to any place of worship, and may contract such habits, and select such companions, as will render them ever afterwards indifferent, if not averse, to public ordinances ? and others of them who attend to these ordinances, will probably, in imitation of your example, rove from place to place, and most likely will give the preference to those places where there is most to attract and please a vain youthful

fancy, perhaps to mislead and corrupt, and, of course, least to instruct, impress, and edify.—Will you admonish them to desist and go elsewhere? You may expect to have this cast in your teeth.—You set us the example of hearing indiscriminately, and we must be allowed the same right which you have all along claimed and exercised, of judging what ministers and doctrines best deserve to be heard.

Are you members of a congregation, and do you so far forget yourselves, as to desert the ministrations of your own minister, for the sake of hearing this or that great man, or, perhaps, this or that upstart? You forget, and make light of the strong and solemn obligations which your own voluntary engagements have imposed on you, to attend your own minister, and to support the gospel to the utmost of your power, in the Church to which you belong. But alas! such obligations seem to be little felt in these days! And think what an example you set before all your fellow-worshippers. Have they not as good a right as you have, to leave the accustomed place of worship, and to go in search of a new face and voice? If you have any right to act in this manner, all the members of the congregation have the same; and were all, or the majority, to be actuated by your unsteady spirit, and to imitate your example, it would come to pass, that your minister would go to the pulpit to begin divine service, while not a single member, or a very small part of the congregation, were present to join with him. Abstracting from all other considerations, think how indecent this would be, what a pang it would give to your minister's heart,—a heart which, for many a year, has poured but prayers to God that you may be saved, and, perhaps, has often wept for you in secret places; how it would damp his spirits and enfeeble his arm, and tempt him to find fault with the arrangements of that holy Providence, which appointed him to labour among such an unsteady and ungrateful people.—Are these the unhappy effects which your example is calculated to produce on your children, fellow-worshippers, and minister?—Beware of indiscriminate hearing!

To conclude: Never forget that the great end you should have in view in hearing, is to obtain the salvation of your souls. If this end is not attained, your hearing is vain. What will it avail you to have heard a hundred preachers, and as many different doctrines, if you do not hear the voice of the Son of God, and are not made wise unto salvation? Alas! it is to be feared that many hearers at the day of judgment will be forced to say,—‘We have heard all kinds of ministers, but we never heard the great Teacher come from God: We have put ourselves to great toil and some expense to hear this or that minister, concerning whom lying fame said so much, but we made no sacrifices to hear HIM who spake as never man spake: We were often seized with an insatiable curiosity to hear this or that new doctrine, but never put on the firm resolution to hear what God the Lord would speak; and now, after all our thinking, vain talking, and disputing about the

right way to heaven, we have missed it, and have all along been pursuing the broad way that leadeth to destruction.'—It is strange, but most true, that though the idea of the preaching of the gospel be admirably fitted to turn the attention to the judgment-seat of Christ, yet there are vast multitudes who continue from year to year to pursue all kinds of ministers and preaching, but never seem to have seriously considered, that the great design of all *hearing* ought to be, to enable them to stand before that dread tribunal with joy, and not with grief.

P. Q.

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For the Religious Monitor.

I. THE PERSONAL GLORY OF GOD.

THE essential glory of God, described in your first number, is common to the Father, Son, and Spirit. Their glory is not only equal and common, but it is also one and the same. But, besides this, there is a personal glory peculiar to each of them. It is but little of this personal glory which is revealed to mortals, or they understand but little of it. The following summary comprehends the amount of what is known of it.

The personal glory of the Father is comprised in these three particulars.

1. He is the Father of the second person of the Godhead.—“Thou art my Son, this day have I begotten thee.” Men, while ignorant of their own generation, have busied themselves in enquiring into the nature of the generation of the Son of God, which throws around it the glories of eternity, and is without a parallel; but it is questionable if their inquiries and conclusions, have not been presumptuous, if not impious. With a surprising uniformity on a subject so mysterious, they have decided, that it consisted in the first person of the Trinity, communicating to the second the divine essence and personality, (some say only the divine personality,) together with the power of communicating the same to the third person, the Holy Ghost. Whether these assertions be true or false, we want not at present to consider nor determine; but from them, many have drawn almost all their arguments for setting aside the proper Sonship of Jesus Christ the Saviour.

Be the mode of the generation of the Son what it may, the Bible assumes and asserts it as an incontestable fact, and we may rest assured that it is the most perfect and glorious possible; but as we apprehend that this is not revealed, we must descend to consider the subject under an aspect more level to our capacity. The fol-

lowing aphorisms of Solomon, will throw much light on our path. "A wise son maketh a glad father." Prov. x. 1. "The father of a fool hath no joy," xvii. 21. "The father of the righteous shall greatly rejoice; and he that begetteth a wise son, shall have joy of him," xxiii. 24. Consider Jesus Christ; he is the brightness of the Father's glory, and the express image of his person. The Father's name, his nature, and perfections are in him; all that the Father hath, paternity excepted, is in the Son. This must render the Son glorious in the eyes of his Father, and the object of his complacential delight. It well accounts for such attestations as these, "This is my beloved Son, in whom I am well pleased," he is the Son of the Father, in truth and love. Add to these the conduct of Christ; the Father hath committed to him the weightiest concerns, and he ever did what pleased him. His whole conduct has met his Father's most unqualified approbation. Truly, then the personal glory of the Father, arising from being the Father of such a Son is great, peculiar, and permanent.

2. It is a part of the personal glory of the Father, that he is the first person of the Trinity, both in the order of subsistence, and also of operations. When we say that the Father is the first person of the Trinity, we do not mean that he is so in respect of excellence or dignity, but only according to our mode of conceiving of these mysteries, and according to divine representations. In reality, the moment one is a Father, the other is a Son; yet in the order of nature, the Father must be considered as preceding the Son, and this is almost the constant representation given in scripture of the subsistence and operations of the persons of the Godhead. When the three are named, the Father is generally placed before the Son and Spirit; and the order of the operation follows that of subsistence. The Son doeth nothing but what he seeth the Father do; and whatsoever things the Father doeth, the Son doeth likewise. All things are of the Father by the Son. Hence, God is said to have created all things by Jesus Christ, and he hath reconciled us to himself, by him.

3. It is another branch of the personal glory of the Father that he is exhibited in the ceremony of redemption as sustaining the majesty of Deity, representing the person of the lawgiver, and vindicating the law by appointing and accepting the atonement. Psalms 89, 19, 20. Ps. 53, 6, 10. Eph. v. 2. Phil. ii. 9. Heb. v. 7

II. THE PERSONAL GLORY OF THE SON.

THE personal glory of the Son seems to be comprehended in these two particulars.

1. The glory peculiar to him as the only begotten Son of the Father. Solomon tells us that the glory of children are their parents. The Jews, fully aware of this, gloried much in having Abraham, the friend of God, for their father. Consider Jehovah the Father of Christ Jesus : he is the Lord of glory, the fountain of all excellence. His whole proceedings are entirely worthy of his august character. What an honour to be the Son of such a Father. Thus Christ felt and took a peculiar delight in approaching and addressing God in the character of his own Father.

2. Christ, the Son, has the high and peculiar honour of being the executor of all the plans of Deity. Though divine power, wisdom, and goodness are possessed equally, and in common by all the persons in the Godhead ; the exertion, and the application of these perfections in creation, providence, and redemption, are not managed by either the Father or the Spirit, but exclusively by the Son. Hence, God the Father, is said to have created all things by Jesus Christ. We are also especially taught that in providence " He upholdeth all things by the word of his power, and that by him all things consists," and the fact is unquestionable, that God reconciles the church to himself, and saves her by Jesus Christ. To be employed in great achievements and promoted to high offices, is deemed honourable among men ; how transcendent the glory of being the agent of heaven, in the accomplishment of the works of creation, providence, and redemption.

III. THE PERSONAL GLORY OF THE SPIRIT.

This may be conveniently referred to three particulars.

1. His eternal procession from the Father and the Son. Hence called the Spirit of the Father and of Christ, John xv. 26. Gal. iv. 6. This mysterious subject, is so seldom mentioned and so briefly stated in scripture, that little is known concerning either its nature or mode, and prudence and modesty forbid all anxious inquiries into it. The most that can be gathered concerning it, is, that it is analogous to our breathing. Hence, the name of the third person of the Trinity, the Spirit, or breath of the Lord. And hence, in allusion to this procession of the Spirit, we read of the Father and of the Son, breathing, expressive of their performing certain

works by the agency of the Spirit. Thus God breathed into Adam the breath of life : and Christ breathed on the disciples, symbolical, of his conferring on them the Spirit.

2. He is the immediate author of all life, and of all gifts and graces imparted to any creature. The external works of Deity, are ascribed in the scriptures, sometimes to God essentially considered, and sometimes by way of eminence to one of the persons of the Godhead. Power, wisdom, and goodness, the principle of all divine operations, being possessed equally, and in common by all the persons in the Godhead, is the ground of the former, and some particular impression of one of the persons in a work or condescension to it is the ground of the latter. The mode of divine operations follows the mode of subsistence. The Father worketh through the Son, and both by the Spirit. Neither the Father nor the Son, either separately or conjointly, ever imparted *directly and immediately, Life, Gifts, or Grace* to any creature. This is the immediate and exclusive prerogative of the Holy Spirit, and is exemplified in all the operations and dispensations of heaven.— In creation God made the earth, but it was without form, and destitute of every kind and degree of life ; on this inert and lifeless mass, the Spirit moved. To it he imparted vitality. Hence, the earth teemed with vegetables, and the air, the earth, and the waters were replenished with living inhabitants. The Lord God formed man's body out of the dust of the ground, but it remained a lifeless lump till the Spirit breathed into his nostrils, and the man became a living soul. The life given, he still preserves. His visitation preserves our souls in life. Inspiring he is sent forth, and the dead and decayed face of the earth, is renewed. He comes to the elect, and finding them dead in trespasses and sins, quickens them. The life imparted to them he preserves, cherishes, and perfects. With propriety and emphasis, therefore is he called the Spirit of life, and the variety and excellence of the life which he imparts and preserves, proclaims his glory.

He is also the immediate author of all gifts and graces. Corporal as in Sampson, mechanical as in Balaam, warlike as in Saul and Cyrus. Ecclesiastical, 1 Cor. 12. 1—13. And it is confessed, that he is the author of all graces in the Christian.

3. The perfecting of all the works of Deity, is devolved on him. The scriptures represent the Father as designing, the Son as performing, and the Spirit as perfecting all divine works. We are fully aware, that it is difficult if not dangerous, to form and

express clear and definite ideas of the precise agency of the divine persons in the productions of the works of Deity. We are liable to confound them altogether, or to imagine that one begins a work, and carries it on, and the third perfects it. And yet the finishing, the perfecting of all divine works is uniformly and unequivocally ascribed to the Spirit. Thus he is said to have garnished the heavens. He found the earth a rude shapeless mass, and from his plastic hand it assumed that beautiful form which now charms every eye. Christ redeemed sinners, but they still remained in death, dishonour, and misery. In the plenitude of mercy, the Spirit prepares them for glory; and most assuredly when we contemplate the perfections which the works of creation, providence, and redemption display, and reflect that it is all his work, we must be sensible, that the glory of the Spirit in accomplishing it, must be very great. The statements in this communication, taken in conjunction with the former, warrant the following inferences.

1. The propriety of ascribing worship to God essentially and personally considered.
2. The horrid evil of sin; it is committed against the glory of God.
3. How to act when the Creator and the creature come in competition.
4. A proper standard for the best of doctrines and practices.
5. The dignity of believers; they are the servants and friends of God.

CORRODIE.

January 2d. 1825.



REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS
EXTENT.

(Continued from p. 352.)

3. A third scriptural representation, which will lead us to the same conclusion as that already formed on this subject, is the nature of the atonement.

We have already seen, that the *design* of God in giving his Son, was the eternal salvation of those for whom he was given; and the atonement itself, or in other words, the obedience and sufferings of Christ, being a means to the accomplishment of that end, must include every requisite to such an accomplishment. Sin in itself merits punishment from the essentially just God. In *itself*, and in

the divine justice, are found the principal reasons for its punishment ; its "*wages*," is death." Many persons, indeed, tell us, that the only reason why God punishes sin is a regard to the good of the universe, but this is to deny its inherent demerit altogether. If I do not *deserve* death, it is an unheard of justice which would deprive me of life for the public good. Suppose that there had been but one creature in the universe, and that this creature had sinned : ought he not to be punished ? Without the shedding of blood his sin could never have been remitted ; though in this case there were no publick to be infected by his example, or deterred by his sufferings. Suppose, farther, that *all* were sinners, their *own* good certainly would not be consulted in punishing them to all eternity ; and if not their own good, how could the public good be consulted, since by the supposition they themselves constitute the whole ; and of course there would be none to be benefited by their punishment. Yet would they equally merit it in this case as though there were millions to be benefited by it, and would as certainly undergo it, unless help were laid upon One mighty to save. Indeed, if there be nothing in sin *itself* which draws down upon the offender the vengeance of almighty God, it is difficult to see how the example could be so dangerous.—We are not here fighting against the wind. Many of our modern divines, who on other points speak in "the Jews' language," here speak half "in the speech of Ashdod." Neh. xiii. 24. Correct opinion here is radically important in the present argument. If the reason for punishing sin be merely a regard to the good of the universe, its punishment may be modified so as to answer that purpose. If any punishment short of the original demands of the law may be admitted, then no punishment at all is required as a matter of *justice* :—for the same will which dispensed with plenary satisfaction, might, with the same propriety, dispense with punishment altogether. Thus the justice of God is wholly relinquished ; for *justice* and *benevolence* are entirely distinct attributes. Sin therefore *deserves* punishment, independently of any reference to the publick good, or to the reformation of the individual offender ; and if it deserves punishment, a just God will render to every one their *due* ; and giving to every one a just recompense of reward, will undoubtedly award to the workers of iniquity, tribulation and anguish. If the sinner could possibly sustain all the penalty affixed to his crimes, he would then be released as a matter of right : and if a substitute be accepted in his stead, who fully discharges all his obligations, his release must be equally equitable in this case as in the former. If we admit the propriety of substitution, it must be evident that if the substitute bare the very penalty to which the other was liable, justice has no farther claims. Nor does it at all alter the matter to suppose, as many do, that the imputation is mediate, i. e. not an imputation to the substitute of the *crime*, but merely an infliction on him of the *consequences*—for if the consequences of our sins be inflicted on our surety, it is wholly inequitable that they should be reinflicted on us likewise.

That Christ died for us—in our stead—as our substitute—none can deny, but those who have denied the faith, and are not much better than infidels. “For scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die.” Rom. v. 7. Here is as evident substitution as can be expressed in words, and in the same sentence the very same form of words is used in reference to Christ.—“But God commendeth his love to us, in that while we were yet sinners Christ died for us,” verse 8. Indeed every word and every modification of words by which substitution could possibly be signified, are used in reference to this great transaction. *ὑπὲρ, αὐτοῦ, διὰ, περὶ*, “For Christ also hath once suffered, (for what? As a great governmental transaction? nay but) for sins; (for his own? no) the just for the unjust (and for what purpose?) that he might bring us to God.” 1 Pet. iii. 18. A transfer of character is indeed an impossibility, and is not necessary to the doctrine of substitution or imputation, nor even consistent with it. If my character were transferred to my substitute, I should then have no moral obliquity to account for, nor would my substitute atone for my sins, but for his own; and of course could transfer no righteousness to me. Christ was then our substitute. As our substitute he would naturally answer for us, whenever claims were preferred against us. Sin utterly prohibited our salvation—and he is “the Lamb of God who taketh away the sins of the world.—But now hath he appeared in the end of the world, to put away sin by the sacrifice of himself.” Heb. ix. 26.

Our opponents, indeed, tell us, that the death of Christ was a mere governmental act, an exhibition of the displeasure of God against sin. But this is all gratuitous, and contrary to every representation of scripture. Suppose it were so, would it not exhibit the displeasure of God against sin, as much to angels and to devils, as to men? Consequently Christ would be no more the Saviour of men than of devils. Besides, how would it be an exhibition of displeasure against sin to punish a being who had no sin either personal or imputed? If the sins of men have not been punished; if the law of God has been lowered, or rather has relinquished its demands altogether; if the threatening has never been executed—wherein is the displeasure manifested against sin? But if God gave his own Son to be our substitute, and did not spare even Him, and did not lessen even towards Him the demands of his law, this indeed would be a bright display of the evil nature of sin.

The ground of the punishment of sin is the essential justice of God, and the evil nature of sin itself. If that which produces the greatest public good is just, then is sin itself just; for who will dare to say, that every sin will not ultimately be made to promote the greatest good. *Injustice*, therefore, is justice: it tends to the greatest public good, and yet it is proper to punish a just person, viz. one whose actions shall terminate in the highest degree of good. This sentiment, however, has been sufficiently refuted already. If then, the reason of the punishment of sin be as above stated, it will follow, that it must be punished to the full extent of its demerit.

The law of God knows not how to pity, or to relax in the least its terms. It must not be dispensed with but fulfilled. The debtor to it cannot be released until he can exclaim, "it is finished." Hence the Lord Jesus Christ, as our substitute, underwent an equivalent to that very penalty to which we were liable. We are told, indeed, that we know not in what light the sacrifice of Christ is viewed by the great Lawgiver. But do we not know what God himself has explicitly revealed to us? The law pronounced upon us its dreadful curse—"Christ hath redeemed us from the curse of the law, (how? by an act of sovereignty, or gratuitous remission? no but) being made a curse for us." Gal. iii. 13. Are we not told in what light it is viewed? It was inflicted as *the very penalty* which was pronounced upon us. All those, therefore, for whom he was made a curse are *redeemed* from the curse: and if he was made a curse for all, the curse must be removed from all, and they can never come into condemnation. Hence the challenge is put in behalf of those for whom a substitute has been provided. "Who is he that condemneth? It is Christ that died;" Rom. viii. 34—fully and positively asserting, that if Christ hath died for them, they never can come into condemnation. "Who shall lay any thing to the charge of God's elect? For Him who knew no sin he hath made to be sin for us (*υπερ ημων* in our stead that we might be made the righteousness of God in him." 2 Cor. v. 21. Hence he blotted out the hand writing which was against us, he *magnified* the law. He was a *προσφορα*, a *θυσια*. He bare *our* sins in his own body on the tree. The Lord hath laid on him the iniquity of us all. He was *wounded* for our transgressions, he was *bruised* for our iniquities, the *chastisement* of our peace was upon him, and by his *stripes* we are healed. Is there no *punishment* in all this?

If then our substitute answered all claims against us, we might expect to hear the joyful news of release. Exactly in accordance with this we read, that this atonement was a *λυτρον*, an *αυτιλυτρον*, a *λατρωσις*, a *τιμη* an *οσμηνωδίας*—that the Lord was well pleased for his righteousness sake—deliver him from going down into the pit, I have found a ransom. Job xxxiii. 24. Those also, as might be expected, for whom this atonement was offered, are said to be ransomed. To buy, implies subsequent possession, and we are "bought with a price."

We know that these expressions are all represented as figurative; and many persons seem to think, that if they can once step into a figure they are safe enough. This is their last resource.—Here they *hide*. Figures, however, are not intended to obscure a passage. They are used to convey meaning, definite meaning, and to convey it more distinctly; and that meaning must be attached to them which seems applicable to the subject in hand. It is strange indeed if the apostles have used them so frequently without intending to convey meaning by them, and *that* meaning which is usually attached to such figures.

If it be declared to me, that I shall *bear* my sins, the expression, though figurative, is perfectly intelligible, i. e. that I shall suffer for my sins: and if it be further declared that my surety shall bear

my sins, *ὑπερ ἑμοῦ* in my stead, the expression is still confessedly figurative, but equally intelligible as in the former case, viz. that my surety shall suffer for my sins, or in my stead.

Were we to hear that a certain person *ransomed* his friend by dying for him, we should consider the expression as figurative—that he did not, in a pecuniary way, *buy* the release of his friend, but that the ransom was effected by dying in the room of his friend. Supposing it proper, in human government, to accept a substitute, the acceptance would be a matter entirely of grace; but the substitute being accepted and the ransom paid, we should look upon it as an act of injustice to re-exact the payment by the death of the original offender. Here, however, it ought to be strictly kept in view, that the non-remittance would be a matter of injustice, *not to the original offender*, but to his substitute, who had ransomed him from death. The word *ransomed* is here confessedly figurative, and yet perfectly intelligible, and why, I ask, when Christ is said to have *ransomed* his people, must the expression be interpreted in an entirely different manner? The procurement and acceptance of Christ as our substitute was entirely a matter of grace, but he being accepted and having *ransomed* his people, *justice*, not to those for whom this ransom was paid, but to him who paid it, demands the release of the persons ransomed. And as has been frequently intimated already, and shall be more fully proved hereafter, all those who are thus ransomed will be ultimately released. If God be just in justifying the believer, to do the directly opposite, to condemn the believer, must be unjust.—To say that any specifick act and its opposite are both just, is as absurd as to say that light is darkness, and darkness light. If, as our opponents say, justification is merely a declaration on the part of God, that they *may* be saved in consistency with his attributes, then according to them it may be affirmed of all men, but according to scripture, “whom he *justified* them he also glorified.”

Nor is the preceding representation at all inconsistent with pardon. If God *promise* a blessing, his *truth* obligates to its fulfillment, and yet the bestowment is equally gratuitous as though it were given without such a promise; so if his justice is obligated to give the Redeemer of the travail of his soul, his grace is as much manifested as though justice did not at all intervene. It is even more so, because he not only removes the curse from us, but effects it at an immense price, by making his own son a *curse* for us. He provides for the sinner a ransom, and accepts of it, at its presentation, by the sinner. “That which Christ laid down his life for he merited, and what he merited, is due to those for whom he merited it.”* Thus too thought the Apostle Paul, or rather thus the Holy Spirit informs us—“In whom we have redemption through his blood, the remission of sin according to the riches of his grace.” Eph. i. 7. If his blood merited that forgiveness, then it is not inconsistent with it, but if it was not meritorious of pardon, how is the procurement of pardon through his blood? It was “to declare his *righteousness* in the *remission* of sins, that God might be *just* and yet the *justifier*

* Coles.

of him that believeth.—He is faithful (to his promise) and just (with respect to his Son) to forgive us our sins.”

Nor does this prove that we were justified at the death of Christ ; but only that our justification was then ensured. Every thing in its order. The sinner cannot be justified or declared righteous until he is righteous, and this is not till he by faith presents “the Lord our righteousness.” Nevertheless the foundation of God standeth sure—so that by two immutable things in which it is impossible for God to lie, they have strong consolation who have fled for refuge to the hope set before them in the gospel. Who, therefore, shall lay any thing to the charge of God’s elect ? Who is he that condemneth ? It is *Christ* that died.

(To be concluded in our next.)



From the Utica Christian Repository.

NEW DENOMINATION.

THERE have been, in all ages, different denominations of religionists. We have long been accustomed to hear of Calvinists, and Arminians, and Antinomians, and Unitarians, and Universalists, and a great variety of other names, intended to designate those who embrace schemes of religion differing more or less from each other. And we have heard of *Nothingarians*, who are supposed to embrace no religious system whatever. But there is a class of men, who are becoming very numerous at the present day, who have, I think, no appropriate designation. They are not, indeed, found by themselves, as a distinct community, but are intermingled with other communities. Their principles, however, and their practices, are such as clearly entitle them to a distinct name. And their being intermingled with other communities is no objection to this. For we hear of Calvinistic Episcopalians, Calvinistic Presbyterians, Calvinistic Congregationalists, Calvinistic Baptists, and so also of Arminian Episcopalians, Arminian Presbyterians, Arminian Congregationalists, and Arminian Baptists. It is a great convenience to have a name, if one can be found sufficiently expressive of the thing, since it saves much circumlocution. And no one is ever ashamed of his name, unless he is ashamed of the thing which that name expresses. And as this class, of which I am speaking, are already very numerous, and are rapidly extending their influence, and bid fair I think, to be the prevailing denomination, which, at no distant day, may swallow up all others, I think it is high time they had a distinct name. And as no term occurs to me more expressive of their true character, or more descriptive of their principles and practice, I would take the liberty of proposing, until some better name is suggested, that they be called *Anythingarians*.

In the early part of my life I met occasionally with some of this class, and not fully understanding their principles, I sometimes

wondered at their conversation and conduct. But further acquaintance with men and things has explained it all. I once resided for a considerable time in a populous place, where there were several churches, the ministers of which frequently interchanged their labours, and where also travelling preachers frequently stopped and spent a sabbath. Of course, there was a great variety in the preaching, both as to style, manner, and talent, and as to the sentiments which were inculcated. A certain class, of hearers, however, were always pleased. Let the preacher be whom he might, if he only spoke fluently and gracefully, and let the sentiments of his discourse be what they might, this class of hearers were always gratified. I could never come out of the place of worship, and walk the length of a street in their company, without hearing them exclaim, "What an excellent sermon! What a fine preacher!" And I often had to cross the street, or hurry along with a haste scarcely decent, to avoid the usual interrogatory, "Don't you think it was an excellent sermon?" This class of people, I conclude were *Anythingarians*.

Happening once in a strange place, I inquired something about their preacher, and the reply was, "Oh, he is one of the best of preachers; every body is pleased with him. Before he came among us there were many different parties, each having their own peculiar views, and keeping up separate meetings: Now, all are united. Calvinists and Arminians, Presbyterians and Episcopalians, Baptists and Methodists, and Quakers, all go to hear him, and all are equally well pleased; and the congregation increases rapidly." I thought he must be a rare kind of character to be entitled to such a commendation as this. But a few more year's acquaintance with the world has corrected my error, and convinced me that this character is not so rare as I then imagined. It is not yet, however, quite clear to my mind whether he was an *Anythingarian* or a *Nothingarian*, though my opinion inclines to the former. Most of his hearers were without doubt, *Anythingarians*.

I have known some men of such a happy versatility of genius, that they could so accommodate themselves to those with whom they happened to be, and so enter into all their views and feelings, as to seem, for the time to be just like them. Like the chameleon, they always assumed the colour of those objects to which they were nearest. With Calvinists, they would seem to talk in favour of the doctrines of grace; and with Arminians, they would seem to be opposed to those doctrines, and in favor of the opposite views. With Episcopalians, they would speak well of the church, and seem to have no aversion to forms of prayer, and confirmation, and ordination by Bishops. With Presbyterians, they would seem to prefer the Presbyterian order and government; and with Congregationalists, they would seem to be well pleased with their system. With Baptists, they would express a high opinion of the purity and orthodoxy of their churches, seem almost willing to go into the water, and appear to approve of every thing but their

close communion, and not blame them for that. With Methodists, they would talk fluently of their *good feelings*, exhort in their meetings, say amen to their prayers, encourage women to speak in public, and exhort awakened sinners to *press forward*. With Quakers they would say *thee* and *thou*, and talk of the *light* within. And with all, they would expatiate on the evils of a sectarian spirit, and enlarge in the praises of charity and liberal sentiments in religion. I have been sometimes greatly puzzled to account for such apparent changes, from one thing to its opposite, made in so short a time, and with so much facility. But I think I have found out the secret. These men were Anythingarians.

Besides the foregoing traits of character, which distinguish those of this denomination, I have taken notice of some others which I will mention.

When a man, in all companies, abounds in religious small talk, but carefully avoids saying any thing that has much point, or is very decided any way, I set him down as an Anythingarian.

When a man professes to think well of two opposite schemes of religion, and declares that he likes them both, and sees no important difference between them; or when two books, written on opposite sides of the same question, are presented to him, and after examination he declares that he admires them both, and thinks they are equally good: I set him down as an Anythingarian.

When a man acknowledges the truth as the instrument of the conversion and sanctification of men, and at the same time embraces in his fellowship those who understandingly hate and oppose the truth, I set him down as an Anythingarian.

When two men of opposite principles go and converse with a third person for the purpose of ascertaining what his principles are, and each comes away with the impression that he agrees with him, I set down that third person as an Anythingarian.

When a man professes to believe the doctrines of the bible to be true, and acknowledges that they are plainly and abundantly taught in the scriptures, and at the same time considers the preaching of them as unprofitable and useless, if not positively injurious, and so converses with the opposers of those doctrines that they consider him as much opposed as they are, I set down that man as an Anythingarian.

When a man professes to believe the doctrines of the bible to be true, and declares that he is willing to have them preached, but is always in a tremor when he hears any of them mentioned from the pulpit, for fear they should be carried too far, I set him down as an Anythingarian.

When a man professes to believe the doctrines of the bible to be true, and declares that he understands them, and is edified with them, but is afraid of having them preached, lest other people should not understand them and be edified, I set him down as an Anythingarian.

When a man flatters me to my face, and speaks highly of me to my particular friends, but talks against me to my enemies, and

elsewhere throws out sly hints to my disadvantage, I set him down as an Anythingarian.

When a man tells me that he agrees with me in my opinions, and admires my method of stating and vindicating them, and wishes he was only able to do it as well, and at the same time is very intimate with those who oppose my principles, and encourages all their efforts to bring those principles into disrepute, I set down that man as an Anythingarian.

When a church has a confession of faith, and require all whom they receive as members to give their public assent to it, and at the same time do not carefully examine applicants to know whether they understand and believe the doctrines contained in that confession, or knowingly receive such as do not believe those doctrines, or retain, without any effort at discipline, those members who openly oppose the doctrines to which they have solemnly assented, I set down that church as a body of Anythingarians.

When a church has a covenant, by which all the members have solemnly bound themselves to walk with that church in all the ordinances of the gospel, and yet suffer their members to walk away, whenever and wherever they please, I think that church must be deeply tinged with Anythingarianism.

I might mention other traits, which distinguish this denomination from all others, and give them a claim to a distinct title ; but these few hints will enable every reader to supply others from his own observation. And I intended to say something of the great advantages of belonging to this denomination ; in which, however, I must be brief.

As I have observed already, I think this denomination bids fair to be the prevailing denomination, and to swallow up all others. And every one must be sensible of the great advantage of belonging to that denomination which is the most numerous and powerful, and has the most extended influence. If a man belongs to a small body, he might almost as well stand alone. He cannot derive much help from his associates, and, whatever his talents may be, he is easily borne down by the resistless current of popular opinion. He cannot hope to gain any distinguished elevation in the world, and must be content to live and die in obscurity. But if he belongs to a great body, of extensive power and influence, he can hope, through their assistance, to rise to eminence. And all the power and influence and character of that body may be considered as in some sense his own, since he is one of them. And in proportion as he is zealously devoted to the honor and interests of that body, he may expect they will have an eye to his honor and interest : and as he contributes to the advancement of his associates, he may expect them also to contribute to his. Every one must see, therefore, the great advantage of belonging to this denomination, as it regards his prospects of rising in the world.

The private professor, who adopts Anythingarian sentiments, possesses one great advantage over those of any other denomination. He can more easily establish and maintain the reputation of uncommon and distinguished piety ; and especially with those

whose acquaintance with him is but superficial. By making this his object, and keeping it steadily in view, and becoming "all things to all men," in the sense and to the extent which his principles teach ; by abounding in religious small talk, and being careful in mixed companies to say nothing of a decided character ; by studying the principles and feelings of those with whom he converses, and carefully accommodating himself to their views and prejudices, so as to make them pleased with themselves, and think he is pleased with them ; by appearing to agree with them in those things which they regard as most important, and not very strenuous in those things in which he differs from them ; by appearing to embrace them cordially in his fellowship, and to think quite as favorably of their religious character and sentiments as of his own ; by pursuing this method, he may render himself very agreeable to all sorts of people, and gain the reputation of having an uncommon share of good feeling, and of being an eminent example of piety, charity and catholicism. And if any whose acquaintance is more intimate, should ever suggest a doubt whether he is not the best man in the world, it will be at once interpreted to the disadvantage of him who makes the suggestion, and it would be better for him to hold his peace, or join in the general commendation.

The minister who adopts Anythingarian sentiments, will find it much easier to get along in the world. If he has only common talents, he can soon become a great man. If he becomes "all things to all men," in the sense which these sentiments teach, he must needs be very popular. And as to his preaching, that, of course, will be accommodated to the taste of his hearers. If they are Anythingarians too, it will be very easy to please them. And if it should happen that a part of them are decided and rigid in their adherence to orthodox sentiments, he can so temper his discourses as to introduce many orthodox terms, which will make them think he is correct in his sentiments ; and in private he can so converse with them as to render that impression deeper ; while, by only introducing orthodox terms, and never explaining them, or if he should think some professed explanations necessary, by giving very general ones, which every hearer may interpret according to his own views, he will never offend those who are not orthodox. They will even be quite willing to hear the orthodox doctrines so preached. In this manner he will gain the esteem and confidence of all classes, and thus secure to himself a good name for keeping people together and building up society ; and what is of some consequence too, he will secure a comfortable support to himself and family, and not be exposed, as the rigidly orthodox minister frequently is, to be driven about from place to place, an object of pity and scorn. And if the young preacher who adopts Anythingarian sentiments does not readily find a good vacancy in which to settle himself comfortably, perhaps, by putting his sentiments in practice, he can make one. Let him look out for some place which has an older minister of orthodox senti-

ments, and where there is some religious excitement. He can easily get recommended as a useful assistant at such a time. And when he is introduced, as he can scarcely fail of being, let him visit from house to house, and attend meetings with great diligence and zeal. Let him carefully study the views and feelings of the various sorts of people, and accommodate himself to every one, according to the distinguishing principles of his sect. Let him now and then drop a hint, where he thinks it will do, that he is better acquainted with the management of a revival than their minister is; and let him often tell in public, how many revivals he has seen, and how well he understands them. Let him direct all his efforts to produce a general excitement of feeling, and to raise it to the highest pitch; and just at this crisis, let him privately urge the minister to preach the doctrine of election, as the best means at this moment, to produce a powerful effect, and greatly promote the work; and tell him how it has been done to great advantage by this, that, and the other minister, during great revivals in their societies. As an orthodox man he may be very probably inclined to do it; and if he should not, advantage can be afterwards taken of his neglecting to follow this good advice. But if he should, the point desired will most probably be gained. A violent opposition will be excited on the part of the impenitent whose attention is so far roused as to make them feel and hate the truth. And by a little management some of the church members may probably be induced to join in that opposition. Now let the young preacher, in conversation with all such, speak much of the danger of having that doctrine preached at such a time, as being likely to discourage sinners, grieve the Spirit, and stop the revival; and let him lament that the minister should be so imprudent, at such a critical time, and express his fears that the revival will stop. By the opposition and confusion which may be thus created, it is not unlikely that the excitement may be greatly diminished, and finally cease, and the minister charged with destroying the revival. And it is quite likely that all this may occasion his dismissal, and make way for the settlement of the young man in his place. Or if he should happen to get so far involved in the difficulty as to have no prospect of obtaining the place for himself, he may obtain it for some friend, who has been doing the same good turn for him elsewhere.

In short, the advantages to be obtained by adopting Anythingarian sentiments are so many and so great, and at the same time so obvious to persons of any acquaintance with the world, that there cannot remain a doubt, I should think, but that this denomination must increase, and be the prevailing denomination. And young men who wish to rise in the world must make up their minds to join it, or give up their hopes of distinction, and be content to live and die in obscurity.

D. D.

An Address delivered at New-Brunswick, at the interment of the Rev. DR. LIVINGSTON, on Sunday the 30th ult. by the Rev. Dr. Milledoler, of the city of New-York.

It is with pleasure we are enabled to present our readers with the following address : the subject of it may with justice be said to have been the patriarch of the Reformed Dutch Church in this country. His purity and consistency of character, the venerable appearance of his person, and the unostentatious dignity of his deportment, gave him an influence over the minds of men, which is seldom attained by a minister of the gospel. We recollect to have heard it said of DR. LIVINGSTON, that when travelling in public conveyances, and more especially on board of steam-boats, he would rise at the table and invoke the blessing of God, in a manner that silenced the most profane, and commanded the respect of all. And well has the writer of the address remarked, that " he was an example to believers, in fixed determination to preserve inviolate, so far as his influence could extend, the faith once delivered to the saints." The memory of such men, is precious, it shall be had in everlasting remembrance ; for they only, are the **BENEFACTORS OF MANKIND.**

" Our invaluable friend has at length closed his earthly labours amongst us, and has entered into that rest for which he sighed, and for which, by the grace of God, he appeared to be so long and so eminently prepared.

Called by a Sovereign God in early life, to a saving acquaintance with Christ, he entered young into the labours of the vineyard, and counted it his highest honour to spend and be spent in the service of his great Saviour.

For upwards of forty years, including all the confusion and perils of the revolutionary war in our country, was this venerable servant engaged in winning souls to Jesus Christ as a minister of the gospel ; and for many years, as you know, he has been employed as Professor of Divinity in the Theological Seminary of the Reformed Dutch Church located in this place, in preparing a faithful and learned ministry for her service. Through all this work down to the latest period of his life, he has passed with a degree of honour and success, which has seldom fallen to the lot, even of the faithful ministers of Jesus. Few men indeed that have ever lived, have passed with greater uniformity of character, or to more general acceptance, through the various and oft-times trying stages of active and public life, or have set a more constant and at the same time distinguished example, under all circumstances, of piety and prudence, fidelity, and zeal. Whilst his dignified appearance, extensive erudition, almost unrivalled talents as a preacher, and high qualifications as a Theological Instructor, produced the most fa-

vourable impressions on those with whom he had intercourse, they were all rivetted and confirmed by his condescending, candid, and affectionate deportment. Removed alike in that deportment from austerity on the one hand, and lightness on the other ; and blending in his person a graceful urbanity of manners, with Christian dignity, he at once united confidence, and commanded respect ; and his general conduct through life has been so irreproachable, that the tongue of calumny itself, has hardly ventured, we believe, in a single instance, to assail it. The warmth and constancy of his devotional feelings, formed a very striking and prominent feature in his character. No person could be long in his presence, without perceiving that he was conversing with a man of God, nor depart from it, if he had a kindred spirit, without receiving some new impulse of holy love, and increased fidelity to Heaven.

By the weight of his character, and the combined dignity and courtesy of his manners, he acquired an influence over the minds and hearts of those with whom he associated, which is rarely attained. This was experienced by young and old, rich and poor ; not only by members of his own, but also of other denominations, and that to such a degree, that it was difficult to come in contact with him, and not feel his superiority. In that section of the church with which he was more particularly connected, he had, and has left no compeer : and the stroke now inflicted, is felt by all, and throughout all our bounds, as no ordinary bereavement.

Such are the faint and necessarily imperfect outlines of the character of that great and good man, whose loss we are now called to deplore.

Whether we consider him as a husband, as a father, as a man, or as a christian minister, called to act in various, sometimes difficult, and always responsible stations, he every where appears to advantage, and had united in his favour as much, perhaps, as any man in the community, the confidence, the esteem, and the reverence of his fellow citizens. The long tried and faithful services rendered by him to that Reformed Dutch Church in the city of New-York, with which he was more particularly connected, will long, very long, be identified with their sweetest recollections, and held in most grateful remembrance. And we believe that there is not a virtuous member of the community where he has resided, and who had the privilege of knowing him, that would refuse on this occasion a tear over his ashes, or hesitate to say, that he deserved the exalted character of a great and good man, of a Father in Israel, and of a distinguished blessing to the church of God, and to his country. A long life, thus eminently devoted to God and to the truth, could not fail to be attended with a peaceful and happy death. His sole reliance in life and in death was upon a Saviour—a Divine Saviour—a vicarious Saviour ; and it was abundantly manifest to all around him, that that Saviour whom he so fervently loved himself, and so earnestly recommended to others, was not only his example, but his Redeemer—not only the object of his confidence and veneration, but the life of his soul. And that faithful Saviour

would not, and did not, forsake him in his old age, nor in his departing hour.

The record, concerning Moses when he died, Deut. vii. 34, that his eye was not dim, nor his natural force abated, will apply to Professor Livingston to a remarkable extent, and especially to the preservation of his intellectual faculties.

It has been asserted that our precious friend had not only that natural apprehension of death which is common to us all, but a keen and more than ordinary sensibility on that subject. I have never been able to infer this myself, either from long and familiar personal intercourse, nor from correspondence by letter ; but if it was so, it is very remarkable that he was removed without previous notice. The last evening of his life he spent with his reverend colleague, discovering more than ordinary cheerfulness as well as vigour of body and mind ; and must as appears from circumstances, have died early in the morning of the following day, without a struggle, and without a groan that was audible, like one fallen asleep, whose soul has been kissed away by attendant angels, or by that blessed being, who had approached, and was calling him to himself. Who, on noticing these facts, but will be ready to exclaim, " Let me die the death of the righteous and let my last end be like his." Numbers xxiii. 10.

Neither time nor circumstances will permit the speaker on this occasion to enter into details. Less he could not say and satisfy his feelings ; more it might be improper to say, as a funeral sermon is anticipated. Sympathizing with the relatives of the deceased, in the heavy privation they have sustained, I would beg leave to observe, that they have great reason to be thankful that he was spared to them so long ; and that they had such a friend to part with, under the circumstances in which he has parted from them. May the God of all consolation bind up their wounds ; dry away their tears ; and give them such grace to be faithful that their souls may indeed be allied to that of their sainted ancestor, and eventually permitted to meet it in the kingdom of God.

I see before me the Reverend and affectionate colleague of my friend, and the bereaved sons of the prophets, pondering on an event which has given a sudden check to their pursuits, and induced a solemn pause in their most interesting and honourable career. My dear friends, this is death. How it entered the world you know ; how it can desolate the world you have felt and now feel. Behold prostrate before you lie the remains of your late much revered and beloved associate and instructor. What shall I say to comfort you. I shrink from the task—you cannot hear me more—I commend you to heaven—farewell.

My brethren in the ministry of Reconciliation ; as there were many things in the character of our venerable brother to attract our regard, so also to excite our emulation. Truly, he was an example to believers, and especially to us, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12., and let me

add, in fixed determination to preserve inviolate, so far as his influence could extend, the faith once delivered to the saints.

Let us follow him, dear brethren, as he followed Christ. In doing so we may hope for the same powerful protection. And if our lives should be chequered with a greater share of affliction and heavier trials await us than he was ever called to endure, yet if we are found faithful we shall certainly be gathered with him at last, and partake with him in that plaudit of Christ, "Well done, good and faithful servant, enter ye into the joys of your Lord."

How awfully grand must the transition be of an immortal soul from death's alarms, and mourning friends, and dying scenes, to the heavenly Jerusalem, to an innumerable company of angels, and to God the judge of all : especially if that soul, like his, shall have moved in a sphere that has had its influence upon thousands. And what unutterable glory is mingled with the idea of the resurrection. Then the servants of Christ shall see all their hopes completely and eternally consummated. Then with emphasis, they shall exchange labour for rest ; sickness for health ; mourning for joy ; the society of saints on earth, for the society of glorified saints, and angels in heaven ; earth, groaning under the curse, for the heavenly paradise ; a corruptible and dying body for one that shall be incorruptible and immortal ; contracted views, for those which shall be inconceivably amplified ; faith for sight ; hope for everlasting enjoyment ; and a wreath of fading flowers entwined by partial friends around their temples, for a crown of glory set on their heads by an impartial God.

All the dead that die in the Lord are blessed ; but there is, saith the pious Henry, a peculiar blessedness secured to them that approve themselves faithful stewards of the mysteries of God, and are found doing. Next to the honour of those who die in the field of battle, suffering for Christ, as the martyrs, is the honour of those that die in the field of service ; ploughing, and sowing, and reaping for Christ. "Blessed is that servant whom his Lord when he cometh shall find so doing ; verily I say unto you, that he shall make him ruler over all his goods."

Permit me now to address such of you my hearers, as have been permitted in the providence of God, to sit occasionally at least, in this place, under the ministrations of that eminent servant of Jesus Christ. From this sacred desk you will hear him no more, and these walls will never more respond to his instructive, his warning or consolatory voice. But remember, I beseech you, O remember, that you have not yet done with the consequences of his powerful and awakening appeals to your consciencies. Whilst there may be some in this house to-day, who will have eternal cause to rejoice that they ever saw his face ; there may be others who will have eternal cause to mourn their misimprovement of that privilege. The records that have been entered in the chancery of heaven on this subject, time may, and eternity will certainly unfold.

To such as should say, in relation to our departed friend, "the

harvest is passed, the summer is ended and we are not saved." I address that language of inspiration over his ashes, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Having addressed this call to my thoughtless fellow-sinners, and attempted to rear this little monument to the memory of the illustrious dead, I leave the one to be disposed of by the power of God according to his purpose, and the other to be consecrated by your tears.—*N. Y. Religious Chronicle.*



A STRANGE ASSERTION.

"We do not hesitate to say, that no family is at all furnished with the means of grace, that is not furnished with a religious newspaper."

WE find the above assertion in an extract from a discourse delivered at the opening of the Synod of Kentucky; by the Rev. James Blythe, D. D. The editor of the *Western Luminary* pronounces this discourse "decidedly one of the most interesting and important productions of the author's pen." The extracts with which the editor has furnished his readers, are by no means destitute of spirit, or of beauty of style; but they appear to attribute to the church that dignity and glory, which belongs only to the great head of the church. He makes the church the efficient cause of evangelizing the world, and in his zeal to remind christians of their duty, he evinces, in common, with a numerous class of writers, a determination to effect a favourite object even though it should be at the expense of truth. There is a spirit of boasting attending the exertions making at the present day, for the spread of the gospel, which partakes so much of the pomp and vain glory of this world, that we are at a loss to ascertain whether we are reading the words of soberness and truth, or the bloated assertions of the wily politician; whether the writer is praising himself, or magnifying the riches of grace, manifested in the Saviour of sinners.

But we are wandering from the assertion that heads this article.

We must confess that we were not a little surprised, to find a man, within the bounds of the general assembly, with a D. D. appended to his name, make a religious newspaper an *essential* means of grace. We have hitherto been led to regard the scriptures as an ample means of grace; they must indeed be *used* for that purpose, and used in the way which themselves have prescribed.—

However much we may regard the value of religious newspapers, (and they certainly ought to be cherished,) we should regard that day, as a day of gloom and despondency to the church of Christ, when the minds of families and of individuals shall be led to view themselves destitute of the means of grace, if destitute of a religious newspaper. "Render, therefore, unto Cæsar, the things that are Cæsar's, and unto God the things that are God's."



We give the following dream to our readers as we found it, and leave them to make their own inferences. The paper from which it is taken is published at no great distance from Washington city.

A REMARKABLE DREAM.

A Gospel Minister, of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream.—He dreamed that upon walking into his garden, he entered a bower, that had been erected in it, where he sat down to read and meditate—while thus employed, he thought he heard some person enter the garden; and leaving his bower he immediately hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents, who had rendered himself *very popular* by his zealous and unwearied exertions in the cause of Christ. On approaching this friend, he was surprised to find that his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relator the time of day? to which he replied, 'twenty five minutes after four.' On hearing this, the stranger said, 'It is only *one hour* since I died, and now I am damned!'—'Damned for what?' inquired the sleeping minister. 'It is not,' said he, 'because I have not preached the Gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry that can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is *because I have been accumulating to myself the applause of men, more than the honor that cometh from above; and verily I have my reward.*'

Having uttered these expressions, he hastily disappeared, and was seen no more. The minister awaking shortly afterwards, with the dream deeply engraved on his memory, proceeded, over-

whelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither he was accosted by a friend whether he had heard the severe loss the church had sustained in the death of that *able minister* ***** He replied 'no,' but being much affected at this singular intelligence, he inquired of him the day and time of day, when this departure took place. To this his friend replied, 'this afternoon, at twenty-five after three o'clock.'

The above dream has something about it exceedingly alarming. It may be considered as another proof of the possible intercourse between embodied and departed spirits. *Pride and vanity* are condemned in the dream. Every man is too fond of *fancying* that he has some *bodily or mental endowments peculiar to himself*.—'Let not the wise man glory in his wisdom, but let him that glorieth, glory in this—that he understandeth and knoweth me, that I am the Lord.'—*Georgetown Metropolitan.*

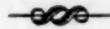


THE PRICE OF HAPPINESS.

An interesting but care-worn mendicant, in vacant mood of mind, entered the store of a wealthy merchant in this city, and as he paced along, his eye rested upon an unusual quantity of gold and silver coin, which the clerks were busied in counting. His heart sunk within him as he felt the chill of November, which reminded him of the poverty of his lot, and misery of his family, and turning away in despair, he ejaculated to himself, "how happy some of that money would make me!" "What is that you say, my friend?" interrogated the merchant. The confused mendicant begged to be excused—he was not conscious of uttering any thing; at any rate, his thought was not meant for his ear. But the kind hearted merchant would not take denial, and the poor man repeated what before had involuntarily broke from his lips.—"And how much, my dear fellow, would it take to make you happy?" "O, I dont know!—the winter is coming on apace, and I have no wood: my wife and children are poorly clad, for I have been sick. Our wants are limited, however, and fifteen dollars would dissipate the gloom of winter." "John, count this man fifteen dollars." The ingenuous heart can feel, like the grateful stranger, the nobleness of such bounty, and exult for human nature, that meek eyed charity should find such a kindred abode. At evening the clerk inquired what entry he should make of the money? "O! say, by making a man happy, \$15," answered the no less eccentric, than humane merchant. A ray of heavenly light does occasionally break upon this scene of war, of selfishness and ambitious strife; enough to agonize the spirit with despair, to the future safety of that unnumbered host, who never feel a glow of charity, and whose breasts are the abodes of "fraud, oppression and hypocrisy."—*N. Y. American.*

DEVOTIONAL STUDIES.

"The clergyman whose heart is in his calling will indeed be habitually mindful, what solemn vow, promise, and profession he has made, to be diligent in these things, and, for them, 'to forsake the study of the world and the flesh.' But his promise, if we may so speak, will be absorbed in the performance of it. He will be studious of God's word, because therein is his delight : he will give himself to sacred letters, because he finds them a source of inexhaustible enjoyment. This is not the vision of a heated fancy, it is a plain and sober fact, which thousands have realized, and will realize in their studies ; and which a late distinguished prelate has so beautifully recorded and described from his own experience, that I cannot withhold the testimony. 'The employment,' says Bishop Horne, speaking of his labours on the Book of Psalms, 'detached him from the bustle and hurry of life, the din of politics, and the noise of folly : vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose fresh as the morning to his task ; the silence of the night invited him to pursue it ; and he can truly say, that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last ; for then he grieved that his work was done. Happier hours than those which have been spent in those meditations on the songs of Sion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along ; for when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet."



AULD LANG SYNE.

THE following humorous piece of satire from a Connecticut paper, shows that the alarming innovations in church music so prevalent in the eastern states, are at least, treated with contempt by some : And, although we think the subject should not be treated with levity, we cannot resist our disposition to present the article to our readers.

"You can't tell how delighted I was last Sunday, (as I passed by one of the churches, deliberating whether I should go in or not,) when I heard the organ and choir singing in full glee, one of my favourite old Scotch airs, called "*Auld lang syne*." Sure, I thought I, there is some real *fun* going on in the church. I'll go in and see what is the matter. I arrived just in time to join the latter part of the tune ; and being much animated, I sang out with a pretty loud voice,

"We'll tak' a cup o' kindness yet
For *Auld lang syne* ?"

I found the people near me began to stare, and one of my friends whispered to me that I had not got the words of the tune ; I begged his pardon, and assured him that I knew "*Auld lang sin ; Shall auld acquaintance be forgot,*" says I. But you are mistaken my friend, if it was "*auld lang sin,*" it has been converted into a Psalm tune lately, and is now called *Rochdale*. *Converted*, says I, I have heard of *converting sinners*, and *converting the heathen*, but really, I never heard of *converting tunes* before.

Full of "*Auld lang sin,*" I went home and began to think of the matter.—A real good plan thought I. May it be carried on, and our churches will be really jolly places. I thought there might be other tunes as well as "*Auld lang sin ;*" that might be *converted* and take *christian* names with a little pains ; but what was my astonishment when I found that "*Green grow the rushes O !*" would go in L. M., without any alteration, (especially if it were *christianized* by calling it *Dragon*, in honour of our neighbouring town,) and what is of more importance, our old national song of "*Yankee doodle,*" is fitted exactly to C. M. Many other tunes such as "*John Anderson my Jo John,*" "*Sandy and Jenny,*" and "*The Old Maid's lament,*" might all become right regular, and decently behaved psalms tunes with very little discipline."



In all ages, men coming out of great trials, have been most instrumental to the good of others ; for God doth not greatly exercise any of his, but with some special view to his own glory.

As the waters that sunk the men of the old world, raised up Noah in the ark, so death which sinks sinners into hell, raises up saints to heaven.



THE DANGER OF A SPURIOUS CHARITY.

1. WE may learn what account we are to make of that spirit of pretended charity, forbearance, and peace so common, and so much cried up, in the present age. These are words that carry with them every amiable sound, and the things expressed by them, when properly explained, can never be sufficiently esteemed, or too much cultivated. But, alas, according as they are now commonly used, they import something very different from their true meaning, and very opposite to the signification which they bear in the holy scriptures. These are indeed, no other than different names given to indifference, luke warmness, and unfaithfulness to God and his cause, so odious in his spirit, and so pernicious to the church's welfare. Accordingly, as may be expected, as persons grow warm with this charity, they become indifferent about public evils, and slack and cold in pleading against them ; in proportion as they grow in love to their peace, they abate in their love to the truth, and the more lenity and forbearance they show to the

corrupt, the less they can exercise to those who stand at a greater distance from them.

2. Such a catholic love as tends to set aside all testimony for the word of Christ's patience, and indisposes christians for contending for the faith. That peace and fellowship, which are maintained with churches and professors in an obstinate prosecution of corrupt and backsliding courses. That forbearance and lenity, which cherishes equally truth and error, and the good and evil works of men, we may affirm not to be of God, for, the wisdom that is from above, is first pure, then peaceable.

3. A pure religious testimony transmitted to posterity, is a laudable legacy, and the gospel, with all its attendant ordinances, is the best and most enriching inheritance

4. Every part of the cause of God and truth is not only to be acknowledged, but contended for. It must be espoused and maintained fully and without exception; as every article of divine truth, every law and ordinance of the Redeemer, delivered to the church, belong to his cause, and serve to make it entire and complete;—therefore so far as any one of them is known, it ought to enter into the confession and testimony of the church. It is highly absurd to acknowledge any thing to be of God, and yet to say that it is not "worthy of all acceptance."

5. Many take the freedom to distinguish and divide in this matter, (where neither reason nor scripture have given them any warrant) they say, the testimony and contendings of Christ's witnesses should be only about what they term, essential and fundamental. But what these are, or what are their numbers, what are the precise limits between their fundamentals, and their circumstantials; or the certain criterion to distinguish between the great and the small things of Christ, they have never to this day been able, nor shall to the world's end be able to tell.

6. If any of Christ's laws may be dispensed with by any authority but his own, why not all? According to many teachers and professors, no truth is to be held and contended for as truth, but only as a great and a saving truth, nor error, condemned as error, but because it is a great one, and a damnable one too. Corruption must not be restrained as contrary to the word of God, and the edification of Christ's body in its progress to perfection, but merely as inconsistent with a gracious state, and the possibility of being saved. No matter what becomes of the glory of God, the honour and authority of the law of Christ, the public good and purity of the church. These are small matters, but man's chief and highest end is to save his soul, and the ultimate scope of his religion is himself. Abominable pernicious doctrine, contrary to the first question in our catechism, and one of the first principles of all religion: and what sin can be more narrow and selfish than this, with all its pretensions to uncommon charity and liberality.

BRUCE.

ITEMS OF INTELLIGENCE.

FRANCE.

Within a few days past we have received the "Proces-verbal," or report, of the General Protestant Bible Society of Paris.—A label pasted on the cover and fronting the first page, informs us, that the impatience of the Auxiliary Bible Societies in the departments to receive this report was so great, that the central committee (by which we suppose is meant the committee in Paris, to which the printing and the distribution of the report was assigned) had determined to send forward to them what here appears. A large part of the Appendix is to be sent in another pamphlet.

This is indeed a most interesting document. It begins with stating that the society met on the 28th of April, at noon—"The Marquis de Jaucourt, a peer of France," presided. A detail is given of the officers of the society, and of the distinguished strangers who were present. The meeting, as usual, was opened with prayer. The prayer is truly excellent; and we were rejoiced to observe that it was concluded with a distinct ascription of praise to the adorable Trinity, thus—"Hear, O God, our prayer, through Jesus Christ thy Son; to whom, as to thee, heavenly Father and to the Holy Spirit, one only God, eternally blessed, be honour, praise and glory, forever and ever—Amen." After this the president made an address to the society, in which—leaving to the reporter of the committee, the detail of the annual transactions—he dwells on the good already effected by the society, and the much greater good which they had in prospect. He concludes thus—"Let us render solemn homage to our august lawgiver, who, in the code of his eternal wisdom, has guaranteed to us our rights, in assuring to us the most precious of all liberties, *the liberty of conscience*."—Such is the flattery of royalty in France.

The report of the committee was then read by the "Baron Pelet de la Lazere." We have not room to give an epitome of this report. It states that during the past year, there had been issued from the various depositaries of the society, four thousand and fifty Bibles, and eight thousand three hundred and four New Testaments; and that the whole number issued by the society, since its establishment, was eighteen thousand six hundred and six Bibles, and twenty-three thousand five hundred and twenty-three New Testaments. He says, there are two hundred thousand Protestant families in France; and justly observes that all their issues, as yet, will afford but a very scanty supply of the word of life to this extensive population.—It should be recollected, that the Bible had almost vanished from France, during the revolution.

On the whole, this report has led us to hope that the state of religion in France, among the Protestants, is not altogether so gloomy as we had apprehended; and as we stated in our view of public affairs for the last month. But alas! the Protestants are not a twentieth part of the population of France: And among the Cath-

clicks, papal influence will be used to suppress the circulation of the sacred volume as much as possible.—*Christian Advocate*.

From the catalogue of the officers and students of the Theological Seminary at Princeton, recently published, it appears, that there are now in that institution 102 students. First class 25, second class 49, third class 28. Of these there are 83 graduates of 15 different colleges, and 19 that have not graduated in any college.

From Union College, N. Y.	13
Nassau Hall, Princeton, N. J.	15
Jefferson College, Penn.	12
Dickinson College, Penn.	11
Yale College, Conn.	4
Transylvania University, Ken.	4
Columbia College, N. Y.	3
Harvard College, N. Y.	3
Middlebury College, Vt.	2
Washington College, Pa.	2
Western University, Pa.	2
Pennsylvania University, Phil.	2
S. Carolina College,	1
Dartmouth College,	1
Williams College,	1
Amherst College,	1
Union, N. C.	1

Rel. Chron.

ABYSSINIAN CHURCH.

A writer in the Jewish Expositor calls the attention of its readers in England to the subject of measures for reviving the Church in Abyssinia, and searching out the Jews who may be settled there. In the fulfilment of this design he observes no more effective initiatory steps can be taken than to obtain natives of the country as instructors to persons, who might, when thus qualified by an acquaintance with the language, &c. be employed there as Missionaries.

Mr. Wolf having mentioned, in some communication to the London Society, that at Jerusalem he met with an Abyssinian youth who could both read and write his own language, and who was desirous of visiting England, this writer suggests the importance of speedily effecting the measure, under the auspices of some benevolent society. "The benefit," he says, "which might result to that interesting country, if a native were supported for a time in England, by the London or Missionary Society, to supply our great deficiency in Abyssinian literature, history, and manners, would probably prove incalculable. Mean while, I would humbly suggest whether from the seventeen natives of Abyssinia now at Jerusalem, some more extensive and useful information, upon these

topics, but especially upon the pronunciation of the Ethiopic and other native languages, might not be obtained and transmitted home by some of the various Missionaries now resident in Palestine."

N. Y. Rel. Chron.

Sundry inhabitants from Lebanon, Madison county, N. Y. have, to their very great disgrace, sent a petition to the senate for the removal of J. V. N. Yates, the superintendent of common schools, on the ground that he has *lent his official sanction to the use of religious tracts as school books!* These petitioners must be downright heathen.—*Western Recorder.*

Not so fast Mr. Recorder ; we greatly deceive ourselves if we imagine that these petitioners, are worse than one half of the population of these United States ; and it is extremely doubtful, whether we shall long find the most popular branch of our government disposed to sustain in office, a man who shall lend his official aid to the dissemination of religious knowledge. If we do not greatly mistake there is, especially among the great body of the young men of our country, a species of infidelity, not less dangerous, not less deep rooted, than that which distinguished France, preceding and during the ever memorable period of her revolution ; and which if the spirit of the Lord lift not up a standard, threatens to burst forth with equal violence. This is no vagary ; for whoever pays the slightest attention to the expressions of contempt towards every thing that assumes the name of religion and to the conduct, that is in strict accordance with such expressions, must admit the truth of our assertion. It is this spirit of infidelity, in the very heart of a land of Bibles and Churches, that should cause fearfulness to take hold of those who are at ease in Zion ; that should cause christians earnestly to supplicate the Ruler of nations to avert from our otherwise highly favoured land, so dreadful a curse as that of judicial blindness.

EDICT RESPECTING THE JEWS.

The Grand Duke of Baden, has issued an edict respecting the Jews within his dominions. It provides for the suppression of much of the extravagance, profaneness ; indecent gesture in prayer and other improprieties which have attended their modes of worship, also for the proper education of the Jewish youth. In presenting an extract from the edict, the editor of the Jewish Expositor remarks that it is "a singular feature of the present times, that the kings of the earth should be found thus to engage in the concerns of the Lord's ancient people, and to undertake the regulation of their synagogues."

MISSIONARY STATIONS.

The last *Missionary Herald* contains a general view of missions among the heathen, under the direction of Societies in the United States.

American Board.—Preachers of the Gospel from this country, 35 ; native preachers and interpreters, 5 ; labourers from this country, including missionaries and assistant missionaries 64 ;—Total, 142. Stations, 84 ; churches organized, 13 ; schools, 95 ; scholars, about 4000.

United Foreign Missionary Society.—Nine stations, eight of which are among the Indians of the United States. The ninth has been recently commenced in the Island of Hayti.

Baptist Board.—Eight stations ; three of which are in Bermah, one in Africa, and the rest among the American Indians.

Methodist Missions.—Three stations, among the American Indians.

Episcopal.—One station, at Oneida Castle, near Oneida Lake.

United Brethren.—Two stations among the Indians.

Western Missionary Society.—One station at Maumee, west of Lake Erie.

Synod of S. C. and Georgia.—One station among the Chickasaws.

The receipts into the treasury of the American board, from Nov. 18th, to Dec. 20th, inclusive, were \$3,828, 28. Also 175 to the permanent fund.—*Western Recorder*.

NEW PUBLICATION.

“ A Discussion of Universalism ; or, a Defence of Orthodoxy, against the Heresy of Universalism, as advocated by Abner Kneeland, in the debate in the Universalist Church, in Lombard street, July, 1824, and in his various publications, as also, in those of Mr. Ballou and others. The profits of the impressions to go to the Funds of the Young Men’s Domestick Missionary Society, composed of different denominations—By W. L. M’Calla.”—*Christian Gaz*

POETRY.

CONSOLATION.

It is not when the parting breath,
We watch with anxious heart ;
It is not in the hour of death,
When those we love depart ;
Nor yet when laid upon the bier,
We follow slow the corse,
And leave it in its dwelling dark,
That most we feel the loss.

When past the last, the solemn rite,
And dust to dust hath gone,
And in its wonted, channel’d course,
The stream of life flows on ;

Or who can tell how drear the space
 Once fill'd by those most dear,
 When well known scenes which they have lov'd,
 And *all* but *they* are here.

This deep, this heartfelt loneliness,
 This quietness of grief,
 Falls heavier on the flowers of joy,
 Than tempests strong but brief ;
 Though whirlwinds tear the blossoms fair,
 Yet still the stem may thrive,
 But the withering blight of one wintry night,
 Scarce leaves the root alive.

Yet as our earthly pleasures fade,
 If plants of purer peace
 Spring in our bosom's wilderness,
 And nurtured there, increase ;
 And humble hope and holy fear,
 Our wounded bosom fill,
 They'll teach us all the blessedness,
 Of yielding to His will.

Then seek not hours of sober grief,
 Or sorrowing thoughts to shun,
 Until we feel that we can say,
 " Thy will—not mine—be done ;"
 And then our hearts to Him will pay
 An homage pure and warm,
 Who saw the cloud o'er them we love,
 And housed them from the storm.—*U. S. Lit. Gaz.*

LINES BY MONTGOMERY.

Friend after friend departs ;
 Who hath not lost a friend ?
 There is no union here of hearts
 That finds not here an end :
 Were this frail world our final rest,
 Living or dying, none were blest.

Beyond the flight of time,
 Beyond the reign of death,—
 There surely is some blessed clime
 Where life is not a breath ;
 Nor life's affections transient fire,
 Whose sparks fly upwards and expire.

There is a world above
 Where parting is unknown ;
 A long eternity of love
 Formed for the good alone ;
 And faith beholds the dying here
 Translated to that glorious sphere.

Thus star by star declines,
 Till all are past away ;
 As morning high and higher shines
 To pure and perfect day :
 Nor sink those stars in empty night,
 But hide themselves in heaven's own light.